be Pope, should attempt to enforce decrees counter to the imperial will, particularly when these would prove disturbing to basic Chinese customs. Accordingly, he gave missionaries the choice of abiding by his own decision in the controversy or leaving the country. Since Rome did not issue its final edict until 1742, long after the death of K'ang Hsi, some of the missionaries managed tt reconcile their consciences to compliance with the Emperor. K'ang Hsi did not allow the controversy to terminate his friendship for the Jesuits, and instituted no drastic persecutions. He was, however, firm in insisting upon his jurisdiction over both foreign priests and Chinese Christians and in his later years displayed more animosity toward Christianity than in his prime.

K'ang Hsi was not only vigorous in maintaining his authority within China and in protecting and expanding his frontiers: he actively promoted the material welfare of his subjects and encouraged literature. He spent a good deal of his time on the road and saw for himself what was happening outside the walls of his palace. He attempted, unsuccessfully, to end the custom of binding the feet of Chinese women. He endeavored to lighten taxes and to encourage honesty and efficiency in the bureaucracy. He strove to insure a good currency. He instituted public works, especially for the control of "China's Sorrow," the Yellow River, whose floods for untold centuries had been a recurrent menace to the North China plain. He subsidized scholarship —not placing a premium upon originality (possibly fearing that it might bring sedition), but financing new editions of the Classics and of rare hooks and having great compilations produced and published*

Among these latter were a famous dictionary, still very widely used, a huge classified collection of literary phrases, an encyclo* paedia, and a rhyming dictionary. He himself was a student of the Classics, collected a library, and had many Chinese we rks trans- lated into the Manchu tongue. He was the author of sixteen short moral maxims, which in later reigns were expanded by commen- taries, and with these, as the Sacred Edict *(Sheng Yii),* were offi- cially taught to the populace. The great imperial porcelain works at Ching-te Chen were devastated during the insurrection of Wu San-kuei, but K'ang Hsi had them restored, and their products during his reign are famous for beauty and prodigious in quan- tity. One observer estimated the population of the center in 1712